matters are more important than the father's ancestry. (1)

1. Among the Nkundó no shame is attached to not knowing the family of one's father. But not to be able to name the mother's clan is a great dishonor for it proves that she was a slave.

There is less opposition to the first generation born of a couple who were both slaves than for their parents, and it progressively decreases with each succeeding generation. There is practically no opposition now to the grandsons. The reason seems to be that although receiving a wife from one's master in a regular marriage does not constitute emancipation (*wikó*, *wikola*) for the slave, it is a kind of adoption (*wɛ̃mya*, *-ɛ̃mya*). [246]

Article III. Kinship

Marriage between members of the same kin group (*isangano*, *bosangema*, from the verb *-sangema*, "to be related") is forbidden. But how far does such a kin group extend? It is impossible to give a general rule. On the one hand, it is certain that if two groups are not descended from a common ancestor there is no bond of kinship between them, even if they live side by side. But on the other hand, it is not possible to say that all those who are descended from the same ancestor are relatives and that marriage is forbidden between the various branches of the grouping they comprise. The question therefore amounts to knowing by which ancestor the exogamous grouping is defined. A decision on this point may only be made through the examination of each case individually.

It is impossible to deduce anything from the meaning of the term clan, for it is usually defined as "a grouping of families united to one another by kinship." This leaves us back where we started. The characteristics usually given for a clan are: generic name,